

TUESDAY SEPTEMBER 27, 1966

Must Remain in
Transcription Room

I want to explain first a statement I made at the movements because I am afraid it might be misunderstood. We were correcting some of the movements as we are doing it now a little different from what we started out with. And that what we started out with was something that we remembered at that time the way it was. Since then, we have gotten some more authentic information and, for that reason, we have made and had to make some little changes. And I said it does not matter.

Now, you must understand what I mean by that because, of course, it does matter that movements are not done correctly. And that I have always emphasized that you should do them as correctly as possible, particularly the obligatories as they were done at the time when Gurdjieff ~~was~~ introduced them here. At that time, Mrs. Howarth did come with a few others from the Priore and we were doing the movements then in accordance with what at that time was considered the obligatories. The way we do it now is a little different. The differences are not sufficient and really to make too much difference but nevertheless they are a little different in certain postures or certain movements of the hands, how they are held. We have gone thru that every once in a while over these years of every once in a while certain things were introduced that were either corrected or remembered better. And I do not want to say which one is more final. Only I said it does not matter now if we take the way it is now being taught.

Now, that does not contradict that the movements have to be in accordance with a certain pattern which should be authentic. And there may be little differences as compared to what I remember

several years ago compared to what we are doing now. At that time we learned them in a certain way and, of course, it was understood by us that that was the way that Gurdjieff taught. Now maybe it is a little different now that better memory may have given some of the people who are at the Foundation an idea that they have to be done just a little different.

I say when it is not exact the way I remember it, I feel every once in a while a little sorry because it looks then as if that itself one really does not know. And perhaps that may be the truth; that we really do not exactly what it is and we cannot verify it any more by asking Gurdjieff. And I do not know even how Gurdjieff at that time, when he introduced them, remembered them correctly as far as he was concerned or that he lived long enough with them to know that that was the way that it had to be done.

The main purpose of doing movements is to do certain exercises with your arms and the different parts of your body which are unnatural and not correlated with each other. As such, they can have an affect on you in order to become ultimately, by doing them and doing them ~~extremely~~ attentively, you could become conscious because there is something in that that can take place in the more harmonious, that is, the new form of harmony of relating certain movements together, it can produce a certain state which one can have a very definite experience of really being in a different sphere or a different kind of a level much closer to the state in which one is really free from the ordinary natural ways of behaviour ~~for~~ physically. And, in that sense, a little bit of a change of an angle or an arm that is a little bit more outstretched or a fist or palms down, does not really matter.

Now, you can say that whatever we do in movements of course ex-

pressed a certain symbolism. And that this question of doing the movements should, theoretically, lead to the possibility of each person receiving from the movements an understanding of what is meant by the symbol. For that I think it is like a holy wish. I do not believe that we will reach that particular kind of a state of consciousness in which really it could be possible to then understand the symbol which is behind such a movement. And therefore it will always, as symbolism, remain a kind of an interpretation dependent on each person. And that there will be no relationship between people that one can talk about such symbols in the same way as for different people. But it is true that for oneself one reaches, by means of the movements, a certain symbolism which becomes the truth for oneself and, as such, one must let it go. I think we are too far removed at the present time from the source of where these movements originally came from that we then still can say, "This is the absoluteness without any question." I do not believe we will ever come to that point.

It is exactly the same thing as will we ever reach full consciousness on Earth or will Earth remain, as long as we are here, having an influence on one so that that will prevent us of actually achieving, while we are alive on Earth, an understanding of His Endlessness. That it is possible perhaps by a step in which physical body does and that it is more free and then that possibility exists of understanding more, or unification in the direction of becoming simpler, it will never be reached until the final -?- is complete -?- and unity with His Endlessness as the totality of all being.

I wanted to explain that so that there is no misunderstanding about it. It does not mean at all that I am not in favor of corrections. They are right. It is alright. We will take it for whatever it is and it does not change my particular wish for the

exactness, which, as you know, I would like to see throughout and to try to eliminate all possible personal interpretation of any kind of a movement that came from Gurdjieff.

There is another thing that I want to talk about. As a matter of fact, there are two more things that I want to mention.

Pretty soon I will be going away. Time will go faster than you think. I will leave on the 22nd of October, no, the 26th. I have said a few weeks ago that during that time the best way would be for all of you, and this particularly now addressed to group one, that you take over responsibility and continue with meetings and that you would have two kinds of meetings. One is group one meeting in which there should be everybody on the same level and discuss what are the difficulties for each person in their work and that among you, you would reach a certain understanding of what is meant by this or that and that the terminology in that way becomes quite exact.

The reason being that when you have a second meeting which will be for newer people or those who are not as familiar with work, that then there is a united front in the explaining and the answering of certain questions that those people have who are willing to work and want to know exactly what to do.

Now again, it is a little theoretical because each person, even if they are interested in work, remains with his personality and everything that belongs to his personality, practically the same for a very long time. And that there is, among us, regardless of sitting here or outside on the street, very little difference between those who have never heard of work and those who have - because all your idiosyncrasies and the different tendencies and the different ideas you have about yourself, the forms of pride and vanity, jealousy and hate and all the kind of things that go with an ordinary man are still

very much apparent with us. We are not at all at the place where we could eliminate them and where we could be considered perhaps solely from the standpoint of the wish to work.

Personality will always play a certain part and it will always be with us for a very long time to come. And so, when you meet as a group, there will be, of course, a little bit of wish sometimes to distinguish yourself, to have other people like you or to show off or, in a certain way, to try to become a little superior. Now, you must also understand that. It happens, of course, when I am here just exactly the same. And that there are many times certain people who might get together and want to talk a little bit about work and that sometimes they want to have a reading group or another kind of a discussion group or that it happens that there is some discussion because you happen to work physically, one cannot eliminate such things and one cannot eliminate the fact that there are a few people who think they know a little bit more than someone else. And whenever you are in contact with those who are newer in work, of course, they start to look up to those who have been in it for several years. And there is the possibility then that they would take what the other says almost as gospel truth.

The reason why that is, there are some people, as types, who would love to teach and would take over at times in order to have a little bit of an audience and then they would like to be heard and perhaps it is vanity that they are interested in being respected and very seldom it is for really the maintenance in the simplicity of trying to say that this is what I think and perhaps it could be of use to you. There always creeps in that kind of a thing of trying to get a little admiration.

I warn you for that because it will happen during the period when I am away when you are, so to say, on your own. And it

does happen now; it will happen and continue to happen and it will, as I say, happen for a long time. You cannot eliminate it but you have to watch it and you have to see if such a tendency sometimes exists in yourself because, if it does, you are the loser. Anyone who is interested in a little bit of vanity and be it even very little is already a little bit on the wrong road and they suffer. The others do not suffer too much because they have not that kind of an attitude. And I warn you not to become a teacher. You are not capable. It is impossible for you and really, you must not even try it. Always put it on the basis of my experience and then you can talk about it. And even then, I think, in your voice sometimes will come a little bit of "Now, don't you think I am a little bit more wonderful than you are and I am not the tail of a denkey."

Now, for that reason, when that has to be maintained, not everybody has equal value. And you must not make a mistake that some person may not know more or may have had more experience or, you might say, is further on the road to becoming awake than someone else. Of course there are always differences and sometimes one knows it. When you do know it of yourself, the more you know it, the less you will say it because the more you work, the less vanity you will have and, if you are vain, you do not work enough.

At the same time, if there is a group and then everybody is equal, it is difficult then that someone goes out of the way for someone else, particularly when they would like to talk. And there has to be someone who will take an initiative in starting a meeting and also guiding it, you might say, and hoping then that people who are there can listen and do it in such a way that it is not obnoxious but that nevertheless that kind of a presence is felt.

So, in thinking about that, who is the proper person for that,

a person who has to have the respect of all of you because I will ask him to undertake that task. So again, it is not a question of you liking or disliking such a person, It is a person who will be so-called in charge and I have asked him to be that. And sometimes it may be difficult for such assignments of little tasks that have to be done that a person may not feel really that they are capable. But, you might say, I endow them for that and I look up to them for that reason and I want all of you to respect that person. It is Wesley.

Wesley is the oldest of all of you in work. Wesley also is practically the only one who has met Gurdjieff and remembers him. Together with Rhoda, they were, you might say, among the beginners of the group when I came back from France and started groups, at the present time many many years ago. Wesley also has been a trusted person for me and I now have asked him to take that kind of a responsibility and I expect everybody to acknowledge it. It does not mean that he will tell you exactly what is what as far as work is concerned because perhaps that might be, at times, a little difficult. But, at the same time, he will have a responsibility to see that people are not talking too much; that he has a right to say stop it now, let someone else have the floor. He will start a meeting and he will end it.

So, you look up to him. He is maturer than anyone of you. He knows more about work because he has been in contact with it for a longer time and I do not think you ever have to question his seriousness. Now you understand: this has nothing to do with liking him. It has to do with a function and that function has to be fulfilled by a person who can, in my opinion, do it the best.

That is one thing I want to tell you. It has to do, of course, in that sense, with your honesty; that is, with you really wish to submit to certain, call them rules if you like, for your own benefit and rules for the benefit of the group as a whole.

There is another thing that has to do also with honesty. I mentioned a little bit of that last Friday and I was quite emphatic because it ~~xxxx~~ occurred to me that you as yet do not understand responsibility in the right way. I have reference to what is called at the present time the fund, to people who contribute to that. I do not want to go again in detail of why. That I think is so obvious and can be so clearly understood that I do not really have to say it and, more over, I do not wish to say it.

Money is needed for the maintenance of work, for the connection with other groups in other cities. Money has to be spent on some trips here and there. And at that time it was, when we talked about it, we decided that it was necessary to create a certain backlog so that no for every time that I may have to go away or certain extraneous circumstances that I may need some money, that I would not have to go begging and asking again and again.

To relieve me of that kind of, you might say, care, because I devote my time, as you know, to work and solely to work and, of course, that is what I want to do. So, when this fund business came up and different people started to contribute and pledge.

You see, when you make a pledge, you have to see what are the consequences. Of course I am sorry that some people say, "I refuse." And then I am sorry about such people who say, "I cannot do it." And then I start to appreciate when people start and do what they think they can in accordance with their conscience or in accordance with what they think is really necessary and then to what extent that can adapt their own finances to that particular requirement. And all of that is a pledge.

A pledge is a promise. It is a promise to yourself in the first place and it is a promise, of course, towards the maintenance and, of

course, ultimately, it is a promise to me, because I happen to be the central point of that particular desire even to raise a fund or to make -?-.

So, when you look at it that way, when you promise, you have to have in mind what are the consequences. You pledged your word to contribute. So, after a couple of months you find out that you really cannot do it. That means you have been quite stupid in pledging it. It would have been far better to say, "I cannot possibly do it", or, if you did, that you say, "I may be able to do it now but I might have to change it." But all of a sudden then, after a couple of months saying, "I cannot do it" is not correct. And I do not like it because I do not believe it. It is only that you consider other things perhaps of equal importance or perhaps even more important than that what should have been and still is, in my mind, a word of honor, and you do not honor it. And it is not easily done to say, "I am sorry", I am now in different circumstances and therefore." You should have foreseen it. You should have said something about it. You made a promise and you really ought to suffer.

I said Friday I will have to insist that whatever you have pledged you continue with. I have changed that a little bit because I know how it is. A person is willing. Sometimes under the influence he is of course affected and then he says that he would like to do it and then things that perhaps and has a little hope that it might be possible and then he finds out he cannot do it and, to some extent, he is in a quandry.

But, you see, I do not want to have it treated lightly. I know that many of you ~~planned~~ spend your money I think sometimes quite foolishly. But sometimes it may be because you think that ~~it~~ it is necessary and whatever are the Hallucinations -?- how to spend it and what you think you need, you certainly are not in any particular

world of austerity. And sometimes when you go, having tried to have an experience of a day of austerity, at such a time you may be able to find out a little bit more about what you really can do and what you could live it. I do not mean now food. I mean that what is really required for the maintenance and the possibility of further growth of yourself.

A pledge belongs to that. A pledge belongs to the totality of all expenditures of all forms of energy. And this you must understand: that whenever you consider not make your word good, that all the other things also have to be considered. That is why I say it is not a light affair. And it is something that really should come from your heart and, if possible, from your conscience. And if God is in that conscience and He tells you that it is better to stop paying for this kind of work or reducing it, then I would almost say you are free if it is God. I doubt very much that in many cases it is that. There are practical reasons for this naturally, because, to some extent, you might say, I have made plans. I have to fulfill them because I am under obligation when I make plans and promises to others. I have to take care of them.

So, you see, you put me in a little difficult situation because, having in mind that a certain amount is available and I assure you it will be spent because it is not going to sit in a bank somewhere, It will be used for the purposes of work and for the purposes of efficiently expending my own energy and probably to enable me by a little bit more peace of mind to have a chance to write a little bit better or at least to try to put certain words or statements. That all of that again and again is connected. And that if you do not understand this what I am now talking about, then you are really not understanding work at all and you have no idea of what sacrifice

could mean because sometimes it so little. And really, to belong or not to belong is such a great difference. And that even to the extent that you say, "This is all I can promise to you, so help me God" with your hands on your haert, that is something that you should say to yourself and then that is the truth. You know very weel that I would acknowledge it.

So, you have to reconsider these things. You have to {?belong?}). Either it is that or it is an attitude on my part that I do not consider you not even equipped to belong to Tuesday. I do not want to talk too much about it because you understand very weel what I mean. My attitude towards all of you is that I want to give you as much as possible of my time and the energy that I ban have to help you; to help you to overbridge the difficulties in which sometimes you may be and to help you and not to spare myself. And that at times days and days go by that I have devoted to have to listen to some of your, I would not call them stories, but relating of events, and then try to give you ~~an~~ certain opinion. If I try to put together all the different times that I spent with people and if, judging by certain results obtained and also sometimes by the intensity of the effort that is required for it, if that were put in terms of money, you could not pay it. And it would be, I have said it before, fairly easy for me to ~~dox~~ something else and make much and much more money but I have no interest whatsoever in that. I have only interest to have to proper attitude towards you because I have said a few times, "I love you for the sake of work." And if work is not there, I have no desire to love you. But when that is there, I will do everything that is possible. It is a serious question. You have to consider it very seriously and I will not let you go until I am sure you have been serious. And that that what is your decision is based on due consideration of all

facts, that then at that time, whatever you say I will accept.

So, now lets talk about ~~my~~ work or what -?-. .

David Greenberg: There are two things I would like to speak of which at first seemed not to have any connection and now I am beginning to see the connection between the two. First, something I spoke about not too long ago is a feeling of obligation to my life, of accepting what I am, my life situation. And when I spoke about it last time, you suggested that when something was suggested to me, that I respond right away. I should not think about it too much. And I have been trying this and with this I see how closed I am and how I cannot respond. I have been trying it and it has been very good in that respect. I have been finding out a lot, not a lot, but some things about myself. And that there is so many things in my life that I just ... my attitude. It is all my attitude. You spoke about an Achilles Heel, knowing the Achilles Heel in myself and I know it is my attitude. When I can have a right attitude I am open a little freer. Otherwise I am bound. The other thing: For a long time I try to begin each day by sitting quietly, sensing. And when I came to you and listened to the tape on sensing, you spoke on it of Lord Have Mercy. At first there was a hesitancy on my part because I did not want to do it automatically. Nevertheless, I continued. And recently, the past few ~~my~~ weeks, there seems to be something, a kind of a warmth, not so much a physical warmth but something in the sense of comforting. And last Friday I had decided to fast for a day. And Friday morning, before I had begun, I was sitting and I felt I came to ~~my~~ a new understanding, a new understanding of the wish to be purified. And an understanding of what Gurdjieff means by Conscious Labor and Intentional Suffering and I know that this must be a way for me regardless of the cost. And the strange thing is there does not seem to be so much of a cost in the way I -?- thought there would be a cost. And -?- that must be the way for me and now I am beginning to see that it must manifest in my life, in my ordinary existence and I wish to bridge this.

Mr. Nyland: It is a good thing to have a day of austerity when all the different affairs of ordinary life need not affect you and you reduce ~~physically~~ practically your existence to as little as possible in order to have a chance, you might say, to listen to that what is really you. I think on a day of austerity you exclude different elements from the outside because you do not have to react since you do not receive as many impressions.

The question of impressions are always connected with expressions. That what comes in goes out as an expression. It is a reacting process and therefore, when the impressions are little, there

are also few expressions. And when the expressions are -???-.

So, when I reduce my level to the lowest possible amount without violating any rules of health, I have a much better situation of penetrating and entering into myself the way I really am. And it is that what is touched when I say Lord Have Mercy because I then will admit to that what I am and mostly on the periphery of the existence of myself, that that what is really not worth anything as far as my inner life and inner purpose is concerned. And I cannot see it when I stay in life the way it is because it takes my up too much. But when I reduce it to a time that I really, for a little while, will not be effected as much by the outside world, then that what I want is the Lord helping me to maintain that what is essentially my value. And then that value making contact with that what goes from the Lord, if He is merciful, that then it would have a chance to start to grow or, at least, to become more alive.

Now, of course, what happens: As soon as I start on that particular road, I start to realize that that what is my essence and I am not talking now about the essential essence but I am talking about the essence and particularly if I could conceive of the essential value being a little bit in touch with that what is a little bit less essential or that what is effecting the periphery, that the periphery also penetrates a little bit and there are certain qualities of an essential kind which already have become impure.

So, when you see now the real desire of wanting to have contact and I ask for mercy, I ask for the reason that I know that what what I am is not even and cannot have a name of being of the same kind of value or the same kind of quality as that to which I pray. And I pray then for that kind of a help in order to purify myself. And at that time I will experience a certain form of life in which I have

lost myself more and more in order to find my real life. And that is the process that can take place when one is willingly austere. And in the ^{same} sense that becomes for oneself conscious labor because the conscious labor is not a labor any more. The consciousness means that I want to have that what I do as purely, as pure as possible instead of being defiled by all the different things that otherwise would be required from me.

The something that it gives me is simply that I then create a condition in which I am not at all at home. And since I am dependent to such a great extent on the influences from outside, that what I call impressions, that that what I now will willingly do without, it will make me suffer because I cannot as yet adjust my life without being affected by those outside things. And that that what is now my personality and which I have built up with a great deal of trouble even over the many years and that what I call now myself as a person appearing to the rest of the world for whatever it is worth and whatever may be admired or not admired or all the different relationships that I have made, when I decided, when I am going to live without them, naturally I will suffer because I am not at home in the new surroundings where there is nothing of that kind to sustain me.

So, it is one of the reasons, if I withdraw and I withdraw temporarily in order to be able to live better when I return, so it is withdrawal for not too long. It is not a withdrawal into an ivory tower or somewhere where I exclude myself completely for thirty years and then, by that time, when I want to get back to Earth or to my ordinary life, I am not fit any longer. I do it for a little while in order to get that kind of ~~as~~ a taste. And then finally, at that time a taste that is for me like a Sunday in which I rest, as it were, from having the affects on me of all affairs of the outside world, that

the purity that I realize that I am already a little affected or, you might say, I have been in contact with a kind of a communicable disease and that I would like to eradicate. And I want to do this at the time that I start to realize that this I must now do. And then I stop my day of austerity and I go out and then do in the world.

You see, Lord Have Mercy only applies to the realization of the state in which I really am. And then the requirement for me is not to stay there but then it is to go out and even suffer more because now, with the knowledge of how it ought to be, now I go and expose myself to everything that has made me what I am. And with this, Now I want to see if I can remain conscious even if I am completely affected by the outside world.

This is the reason of the austerity only a certain times. And when I have enough of this kind of impetus, this kind of real desire that something must be done, I have the obligation to go out and do it. And then even create conditions in which I know will make my suffer and suffer more. And that then, at that time, that what I have to become is as a laborer in the vineyard of the Lord. This time the ~~laborer~~ Lord is with me but still it is labor in the vineyard.

You see, always link austerity up with the following day. Then the time is still there that you remember well enough how clear it was yesterday. And you realize the necessity that now I must try to practise whatever the merciful Lord has given me yesterday.

So you see, there is the combination you might say. I realize what I need. I realize that that what I am is not the way it should be. I realize that the more I perhaps go down towards my essence, the more I am surprised how much I am affected and how contagious all these different influences have been on me. But I have found something that I know that has reality because, if there is a so called line or

separation between essence and periphery, there is also one between essence and Magnetic Center. And therefore, if I can, at the time when I know that the Magnetic Center exists, that then with that as a memory to me, not to forget that when I go back to the periphery, that is, ordinary life, I will be stimulated by something that is much more pure and than I ever have realized.

Austerity gives me a chance to become acquainted with my Magnetic Center. At that time there is enough of the outside stuff removed so that I have energy and the possibility of making that kind of a contact. In ordinary life I cannot make contact with Magnetic Center. Even if I say I wish to work. I goes only a little bit further than the skin. But when I am willing to give up certain things in order to be reduced to a minimum of existence, then there is a possibility of the contact of that what I really am. And I want to do this as austerity as wishing to do away with that what I know is really superfluous in order to establish a contact. And that contact, when I have it, it is God.

Dave: Mr. Nyland, just as you say, I experience myself as being very small, extremely small and something much bigger than myself,

Mr. Nyland: Yes, it will be smaller still.

Dave; Yes, I realize that.

Mr. Nyland: One has to die to oneself Dave. Ultimately one has to know what it is to give up everything in order to find oneself. The least amount of a little vanity or pride or something that I think I can do, all of that is still in the way. It has to be dissolved. All crystallizations have to be dissolved. Sometimes, I have said, it is sometimes easier to do it with a little water because it is soluble in water and if it is not water, then I use a little hydrochloric acid ~~if~~ and if that does not work, maybe some lye or some alkali or so will do it. And Maybe sometimes that does not do it and I have to

find the right kind of a combination and mabe I have to use sulphuric acid and maybe nitric acid because that is a little more powerful because it can oxidize. And sometimes ~~is~~ ~~is~~ an acid that is a little poisonous and sometimes I call it aqua regia because that is kings water, a misture of a couple of acuds, hydrocholoric and nitric. Then that will dissolve even gold.

You see, I have to become much more inventive to see what has to be applied and I should never have any fear. This is what Gurdjieff means: that anyone who says he wants to work, he has to go the whole hog, including the postage. And that, for that reason, when I have a little bit of fear, I must return because it is not for me. But I must not stop. The adventurous spirit and the wish really to understand myself, means that I am ~~apparently~~ perfectly willing to sacrifice all of it, provided that what is really me can remain in existence.

For that reason, the question of death and death not only of the physical body but death of everything that takes place in the different organs of oneself, the reduction of that thru ~~forms~~ forms of laziness of not wanting to work any longer, ordinary physical work or not to be interested or just to assume that things are just as good; substitues, substitutions, ersatz and all the rest, that I simply say, "Yes, now I am satisfied and the totality of my life goes down from one level, lower and lower until it is finally buried in the ground.

This is the things that I must understand: If that is not opposed, then of course the logical process of everything that happens on Earth will take place in that manner and that there is a possibility of stopping it by realizing that that is eating me up. And then I will start to eat. When I cannot eat unless I know fully well that I, you might say, have been eaten up or that I am willing to be

eaten up in order to have that what eats remain in existence and then that what wishes to remain can eat me.

To eat sin. You remember, it is a certain term that has been used, Sin eaters: Those who are willing to undergo that what in ordinary terminology would be called sin, the denail of God. That one has to digest within oneself in order to receive the positive value of ~~the~~ the Holy Ghost. That is really the meaning. And unless one loses oneself completely, one will never find -?-. Either it is one or another, not in between. I am on the road to lose myself completely, let it go. Farewell, sometimes one says, proud world. The world that I know on Earth has no more value to me until the point where I can say farewell and then I have a right to return because then I can use it.

When I talk about the understanding intellectually and the understanding emotionally, how necessary it is to see that that is going to be the governing factor in my life and that to that my body, everything that belongs to me as a personality has to, I would not say be sacrificed, but has to become as a servant - this time being guided by a form of conscientiousness.

You see, that what is consciousness only will guide. It will indicate the way. That what is the most powerful element is my emotion. And when that is fed and based on consciousness, then I will have will and my will is represented by the activity of my body. I lose what my body wishes. In a day of austerity, I reduce so that I see what is really absolutely necessary for the maintenance; and then I go back to life in order to build up that what ~~now~~ should become a new guide and a new force. The new guide is my consciousness. The new force is my conscience. It is good Dave. Pray that you stay that way.

Terry Owens: Last Wednesday I had a very disturbing experience.

Mr. Nyland: When?

Terry: Last Wednesday. I had just come into the house and I had this experience that something intangible was there. It was evil and menacing and intangible. And it was very real to me. And I got panic stricken in a way. That sounds very dramatic but I got very frightened. I have had this experience before and I somehow believed that the only hope for me was to work at such a time although in previous times I have been so totally identified with my fear and this nameless thing that I have really been powerless to work and my efforts have been just hardly worthy of the name. But on this particular time, I just walked down a long - we have a long corridor in the apartment and I walked down the corridor very slowly and I tried to be aware of myself walking down the corridor. It is about twenty steps or so. And I kept on losing my effort and you know, then I would get it back again and by the time I came to the end of the corridor I had a little more hold on myself. And I walked into the bathroom and I stood there for a moment. And I would say that for at least a few moments I was really awake. I was aware of myself standing there. I have still that picture now of myself. And what is really very distressing to me is that at the same time, I still had this experience of those ~~x~~ other things there although I was not identified with it. Now, somehow I believed, I suppose, that this was a product of, you know, an over active imagination and, you know, just other things. But somehow I wonder if I am, even in a small way, aware of myself and I still have that experience, does that mean ... I mean, what does that mean?

Mr. Nyland: Terry, it depends entirely on what at the present time may be your viewpoint or perhaps a belief in that what exists as life, not only on Earth but also outside of it.

Terry: It depends upon my ...

Mr. Nyland: It depends on what you believe in. Your belief sometimes is fed by an experience. Sometimes it is fed by what other people have told you or what you may have read. The whole problem of that what exists in Heaven or life hereafter or that what is life before birth, the whole problem of clairvoyance, of extra-sensory perception, all of that has to have for each person a certain meaning. One can believe in it without any further reasoning and say, "Yes, it is very logical, therefore." Many^{times}/people do not want to do it, particularly those who are either a little intellectually or scientifically inclined. They have to have proofs. If they are honest about wanting

to find out if this life on Earth is the end or that it may be part of a cycle of existences or that it is considered as something that temporarily happens to be here in this form of life as we know it in human beings or organic kingdom as a whole, that then perhaps the logical assumption would be that it exists and always has existed and always remains in existence. And then, of course, I am forced to the idea of reincarnation or even recurrence or forced to the notion which is logical: that if one could build certain things within this life, that it would be utterly silly to assume that that what I build should also be destroyed because it is built with material that does not primarily belong to Earth so why should it be destroyed. And that again, logically I will try to build something that cannot be destroyed with that kind of material which is not of this Earth.

Now all of this has to do with a consideration in which I consider different religions or different ways of how other people have looked at it or what may be facts of psychic research and the different people who have been interested, from a little planchette on up to a real medium, of what may have existed. And I can cite everything, verse and the rest, of what other people have said, books and so forth in which I must believe or not believe or at least it will make me a little bit concerned.

On that now will depend the kind of experience as like you indicate. And one tries to explain it, particularly because it has been a little fearful, something quite definitely unknown which one does not even know with ones mind but which one experiences as something existing and perhaps with ones feeling or perhaps with some kind of a sense or a sense organ which is not my five sense organs but something else. Sometimes intuition can be put on that kind of a basis. Or sometimes it is that there is actually something in existence which is

of a different material form, a different kind of density which can affect me at a certain time.

I think the most logical explanation is simply the assumption that it exists. That it is a world about which I know very little. And it would be utterly silly to contradict it because I would have to fight a great many ~~people~~ data ~~in~~ which are more or less, and sometimes a little bit more than less, verified by a great many people who would vouch for it and who also apparently had a certain belief in it. And I would much rather join a crowd which has at least a little sense instead of those who seem to be scientifically obstinate.

I do not think there is anything wrong with it. That one still has fear about it simply because I am familiar with it and I have no means of really making that kind of a contact. And I must admit that there are others who do have that kind of a contact. Now, how far it extends ...

Terry: Excuse me, Mr. Nyland, but I had the distinct impression that it was menacing me, that it was going to destroy me.

Mr. Nyland: That is the point because there are factors involved above this Earth and below this Earth. There are existences which, for us, we call as being sent from God. And we also have a concept of certain things that we call devil. From the standpoint of work, that what is devil is everything that keeps us in bondage on Earth. And that, from the standpoint of wishing to become free, becomes an evil force. Now it is possible that certain people, in their lives, have lived only that; have never had any aspiration towards anything else and they die and that they, as a certain form of life which apparently was in them while they were a human being, still is, you might say, around and is trying to work its way further up.

Again that is a different kind of a concept because if I say further up, that is, to a higher level, I am not at all in the realm

of omnipresence because in omnipresence there are no levels, there is only oneness. So, it is still in a process of growth. And this particular growth, when it starts to be considered from my standpoint as evil, is on a lower level than what I am.

The more I will develop, the more I will work, the more I will recognize many things that will try to keep me down and will manace me because they would like to have me join them. You see, there is to some extent an attraction of something that is heavier for something that is lighter. There is an unwillingness of that what exists in bondage to let anything go. This is a law: That anything that is already tightly bound never wants to give up what it holds in its tight grip. If you could look at some entities like that, not in the form of human beings, but in the form of certain existences which have very definitely a task to fulfill in order to retain and maintain the balance of the universe. If one could see it as a part of a cosmic ray which, in its involutionary period, has to grow towards that what then, again using that term, is absolute negative, that then I, at a certain point, could be above it and consider that what is below as evil to me.

When I am sensitive, there may be times that I can be affected by anything that is not of this Earth, either below or above; because this is a question of the sensitivity; that I am, in density, different from what I am on Earth and that the difference of density, that what is no perceptable to me as ordinary density of Earth, will affect me when I am sensitive to the possibilities of ~~being~~ openness. And ^{not} it is/then that what I only become subject to is of that what is a lighter ~~lower lower~~ density, I am as much subject to that what is lower in density because of its weight.

This is again a law of balance: That whenever I strive towards that what I want to go in a positive side, something has to balance

on the positive side - this desire on my part to evolve by a desire to remain involved. And that I can become subject to one or the other dependent on the state in which I am. And that sometimes, you might say, I am lucky that I am affected by the good spirits, let's call them, and also by the evil ones. But when that happens, if I work, I bring about a balance that they cannot affect me.

The solution for that is whatever there may be as evil, I now balance by that what is good. I mean by that: That what makes me more bound, I balance by that what makes me less bound. Then I am in equilibrium between the two and I am protected. And this is meant by the concept of good spirits protect one and protect one from the bad, evil spirits.

It is only a question of indicating that I am already at a balance and in that kind of a balance I could go either way. I could go in the involutionary direction or I could go to the evolutionary direction. It depends how I consider myself to be in wishing to become whatever I wish. If I wish for myself to remain in a lower level, I will go in that direction. If I identify myself with Earth, I will never leave Earth. I will always be around. And since I have, almost I would say, the free choice of being it, then I will insist that anyone follow whatever I have indicated as my way.

You cannot blame them. It is in the nature of them to hold on tight to anything that is on Earth. And any person who still walks around in a body is still possible for them to get hold of and to hold on to that. Kesdjan Body would ~~not~~^{not} be affected by these evil spirits of Earth. They would have evil spirits of Earth affecting them when even such evil spirits of Earth would have a desire to evolve. This from Kesdjanian standpoint. From the standpoint of Soul, even Kesdjan is evil. You understand what I mean.

One counteracts them by simply becoming awake. When one is awake, they cannot affect you where they are. You have another set of circumstances to deal with. And at that particular level, again the same kind of balancing has to be made but at least you have a chance to lose them.

Terry: The ghastly thing is that that is really much stronger than I a m. I mean, I know that.

Mr. Nyland: Yes. The further you go out this way, the more there will have to be on this side to make a balance. Whenever one goes in/^{one}~~the~~ direction it becomes more and more difficult.

Terry: It sounds terrible but I have this feeling that I just feel like running away from both, from everything. Isn't that terrible.

Mr. Nyland: Of course, of course. This is, almost I would say, what they, ~~yp~~ use that word, would like to make you feel. Knowing this, one can be free from it.

If I talk about astrology and the different rules that apply to the ordinary astrology which has the Earth as center,/^{the}geocentric kind, everything that I now understand as far as astrological reasoning of course will affect me as long as I remain on Earth and interpret it that way. When I become interested in a heliocentric astrology, the laws do not govern the same way as they do govern on Earth. And, in that sense, when I can adhere to whatever may be prescribed by astrology from the standpoint of the sun, the sun as center, then I am no longer bound by the rules of the astrology of the Earth.

This is a way of freeing oneself. If I do not do anything, I will remain subject to that and even if I become quite sensitive, I may be affected to such an extent that it creates in me a condition of not only non desire or a disagreeable taste but something actually affecting one that you have no more wish for living. And this happens to many people. ~~Th~~ Why they are affected, they usually do not know. And they usually do not know why they have to suffer and

someone else does not have to suffer. And there is no other explanation for it than only that one works and then can look at ones suffering from an objective standpoint. And then one will understand the law that has created the condition of that kind of evil for one. When one is in the midst of it, impossible. And the only thing one can do is accept it. And even in the acceptance there is already, not resignation, but the acceptance of that what I understand has to be and then I am free. You understand that?

Terry: Yes, I do.

Mr. Nyland: Because that is important to see. If I accept my mechanicality one hundred percent, I am free. If I accept my unconscious state one hundred percent, I am conscious. This is the balance that is immediately produced in which I am at the proper place in which I give acknowledgement to both existing at a certain level, whatever level that may be and I am then free to choose. And again, ~~if~~ I remain free to choose to go down or go up. It is not that I want to go to the right or left. I can go straight and I can be constantly affected by either right or left.

This is the meaning of neutralizer. The neutralizer carries one to the next level, not the positive one and not the negative one. Always that what is in between. And then, when it starts to ~~xxx~~ move from one level to another, then it takes on a form of a positive element entering into the next level where it again finds negative elements with which it will combine, if it can, or will be kept separate by a new neutralizer at that level. You see how that process will work?

Do not worry about it. It is quite alright. When you do have it, take a very deep breath. At that time, when you take a deep breath, you let that air flow completely thru you so that will give

you a tinkling sensation. It can be done because it is already partly produced by the fear. But if you direct it by means of your breath and a deep inhalation then at the time when you start to exhale it will be distributed over your body and the so-called evil spirits will not be able to touch you. At that point you live in Kwsdjan. Alright?

Mike McConnell: Right now it would be a waste of time to ask for clarification but I once had an experience - not once but several times and some of the things that you said seem to mean something and they seem to not apply to my situation at all but it was very much the same and I would like to know some things about it if you would spend a few more minutes.

Mr. Nyland: Well I started out by saying that it depends on ones belief in the possibility of other worlds existing besides the one that we know in ordinary phenomena on earth. To the extent that it does exist and how far it extends - also one has to base it on experience and partly on trustworthy persons whose words one will assume is correct.

Mike: Well as for that I'll accept anything that I can discover about it.

Mr. Nyland: No it is not so easy to discover it for oneself unless one has a special perception.

Mike: I know that. That's what I was trying to do. The first thing that I thought about it was - well the experience was simply a sensation or rather a realization of a presence much stronger than my own.

Mr. Nyland: I think there is a danger in it. Not that I think that in itself such investigation is dangerous but I think the danger is that I do not recognize what is really pure extra sensory existence or that what may be a projection of myself in a form of a hallucination.

Mike: Well that's what I wanted to find out.

Mr. Nyland: It is not easy to find out.

Mike: I know. Let me try and finish this so there won't be any confusion. I had a sensation of real fear, almost terror, because of this presence. But the thing was that I realized that nothing could happen unless I was at least open so I tried to wake up and the first few times I couldn't and just remained ~~xxxxx~~ terrified. At one point I did really wake up more so than I ever have been. The presence persisted but I couldn't find out anything. What I wanted to know was perhaps this is let's say in ordinary terms a ghost or a spirit or perhaps it's a part of me that I don't know. That's what I wanted to find out and I knew that the only way to find out was to be completely open. Now some of the things that you said like maybe it's lower - I can't understand that at all. How can the spirit form if it is that be lower in the first sense in any other sense than allegorical.

Mr. Nyland: It is a different form of what we are used to on earth. And that applies to a higher density and a lower density. It simply doesn't exist on earth because it doesn't take on the form that belongs to earth. The moon doesn't belong to earth but it exists. It has to exist by means of reflected light. But nevertheless from the standpoint of the ray of creation it is the growing end of the universe or rather of that particular kind of a ray which is pointed up in anoolios. So the moon - that what is now for us an evil spirit does not have the light that the involutionary ray at its end has as Anoolios. Beyond the evil spirits there are the spirits that belong to negative absolute. So you have to understand this quite well how negative and positive absolute has to meet. And that everything then that exists is contained in one. This I say is a very difficult concept. But it's the

only way by which this extra sensory perception can be understood.

Mike: This is a concept that applies to earth?

Mr. Nyland: Of course it applies to work because the ultimate aim of work is to become unified. As long as one still has a means of ~~extra~~ ordinary life belonging to earth to judge anything that is extra sensory you cannot do it. Either you have to develop a certain instrument that is sensitive to that kind of phenomena or you have to have a person who happens to be by some fortunate circumstance sensitive to be able to receive that material and to convert it into material that can be understood by us. Take any kind of a medium. If they are affected in a certain state or a trance or a hypnotic state or sometimes in sleep or sometimes even when they are awake and then at that time can communicate with a form of life, usually the kind of person that they have known and so forth and with whom they are in contact who at that time communicate with them - that information flows through them and then they as mediums convert it by means of saying what it is if they are sufficiently awake or when they are under hypnotic sleep simply to indicate certain things that they never remember afterwards when they wake up or by means of a ouija board writing it up as a pencil and so about forth/which they don't know themselves what they are writing. And the assumption is then simply that they become in reality that kind of a medium which is being used by a spirit not being able to see them but which becomes known by that what they are writing. (You've seen . . .

). If that kind of a person may be there and then be affected by that what affects you or if you are at that time that kind of a sensitive person who is affected then see what it does to you. I would almost say reduce yourself to a minimum again by a relaxation

or by what I suggested to Terry an inhalation of something that could (give it life) and then see what takes place in you if you have that amount of wish or adventure or ~~x~~ even if it could be prompted by fear that you want to eliminate it. No harm will come to you.

Mike: Yes I know that. No physical harm. The result was only that I woke up to a very great extent but of course it leaves me with having been awake ~~ix~~ like that but really knowing nothing else. I can't relate to anything you've said about this because I'm not particularly interested in . . .

Mr. Nyland: No the thing is that you will not be able to relate it until you have many more data accumulated in order to place it correctly. I said a little while ago one has to develop an instrument that could become susceptible - fine enough to receive that kind of again it is an impression of a different kind but nevertheless it is an impression - it is an affect on one.

Mike: It ~~can~~ be valuable?

Mr. Nyland: I don't know how valuable. The value will depend on the purpose I want to put it to. There is a great deal of that kind of life which has no more value for me then only a little bit of information. It can help to sustain me in my belief. But if it actually can do some good to me depends entirely on the kind of communications that are given and that I can receive. It depends then whatever is that form of energy in the form of knowledge which is given to me where it reaches me. If it is an accumulation of more data about myself which I enjoy and simply store away in my mind it will not help me to grow. But if it is information that might disturb me or that gives me insight of certain possibilities for myself and that I'm told ~~x~~ certain things

that even ~~if~~ like you know with media that I can foretell what will happen in the future for me - then I can be guided in exactly the same as an astrological chart can guide me by understanding my own type. So in that sense if it can give me that kind of knowledge that I again can use and digest for the purpose of further growth or in order to have more wisdom in meeting the conditions that I will have to meet then of course it is helpful. If it is only a satisfaction of a certain curiosity it doesn't matter very much. A great deal of that information is of that kind. I compare it always that totality of data that is still available and that is sometimes fed into human beings and gives them either some hallucination or some kind of a reaction in them that they belong to a different kind of a world much of that is simply supporting the totality of that kind of life. No more. Like there are supporting cells for the body. But there are a very few relatively cells that have an importance for the body as a whole. And those are the cells of the organs. That is the kind of information that really will I would almost say will enable me to buy bread. All the rest is just a feeling of a certain luxury. All right?

Mike: I'd like to ask a question about work. If I'm not monopolizing too much. (Go ahead) It's not really as much a question as a statement. The last few months have been work wise ~~fairly~~ below par so to speak. Every once in a while I come to so to speak and look back over the year and see what has been and has not been happening as far as what I've been doing - the efforts I've been making. My attitude is pretty blase for the most part - my everyday attitude.

Mr. Nyland: I would continue to say I cannot work. I would continue to be blase. I would actually give in to those kind of statements about myself that I don't need work. I would say I know it all. I would try to mean it. That's why I would say it aloud. I would say it with emphasis and I would make it really become an experience

with myself. I believe at such a time there will be after a little while a point that I reach and I start to question such things. I become confronted with the fact that that is really what I think I am and then there are other things in me that start to question are you really like that. At that moment there is a possibility of going again one way or the other and you usually will choose the particular road to get away from these kind of statements. I believe you have to have patience for it. To do it half way is no good because you rationalize enough about it and it really doesn't affect you enough and you don't lose any sleep. But if I start to emphasize, intensify these kind of statements about myself I'm this and I'm that and so forth, everybody can know it and so forth, I start to become much more aware of that what I am saying. And I keep on saying it until it comes to a point that something has to be done. Go ahead. Mean it. Say to yourself ~~if~~ I'm blase, I don't need Gurdjieff, I don't need objectivity, I'm almost perfect. Go ahead. You keep on saying it. At the point where you start to believe it there also will be that same point where you start to question it. But you must do it. If you leave it half way it's no good.

Mike: I understand.

Mr. Nyland: All right Barbara.

Barbara: Well I'll try to make it short. But I was concerned last week about my frequent inability to say anything in these meetings and I'm wondering if that is a tendency or a characteristic.

Mr. Nyland: Have you anything to say?

Barbara: There have been times when I've had things to say and there've been questions that I've wanted to ask.

Mr. Nyland: Good. When you have that again - that is it is possible for you to have it because you have experienced it (yes) - stand up.

Barbara: I've thought of that as though it would be easier to speak.

Mr. Nyland: Well I don't care if afterwards you would sit down. Stand up at that time. Not only that you will draw attention to it but you will get over the impossibility to speak.

Barbara: Just by standing up, not by speaking.

Mr. Nyland: That's right. But when you sit down you can speak. (yes) All right? (yes). You break something you see. You break a little habit and you lull yourself to sleep by believing it. When you get up it's unusual. Usually it might even be followed by having to say something because you are up () it's not necessary because the same thing will happen when you sit down that you still have the desire to speak out. That effort you make to stand up will help you to get the effort to speak. So will we wait for that?

Barbara: Well no. You had told me to ask a question in three parts. (That's right). And the second thing I ~~was~~ thinking about this tendency was why I would want to do anything about it and I'm questioning if this is a limitation in my personality.

Mr. Nyland: I think so. Yes. I think you are not really interested enough. And that is partly because you like yourself a little bit too much.

Barbara: Well that isn't my question, my question . . .

Mr. Nyland: I know but that's the answer. That is what you have to consider. I don't care about the question. You have to put yourself much more under certain requirements that you make for yourself to offset tendencies you know about and you know also don't belong in you. And you have to ~~fight~~ fight that (). Make an attempt to undo

certain things that even from an ordinary standpoint are not right.

Barbara: And is that because if I have an idea that I don't express it is perhaps transient and I can't maybe keep it.

Mr. Nyland: No I think you wouldn't like to have it known. You like to continue with it and that is why you don't want to talk. Look at yourself Barbara. There are many things you know you should do and you don't do it. Start doing that first.

Barbara: First before what.

Mr. Nyland: Before you even think of (work). Set your own house in order.

Barbara: But I work at keeping my house in order and setting it in order.

Mr. Nyland: Barbara I will x tell you what I have in mind. Certain promises one has to keep. When one is angry maybe it is not only your fault but the others but nevertheless you play a part in it. Go through the past for certain experiences to which this refers. Then you will draw your conclusion. And then tomorrow morning you will make up your mind that tomorrow will be a different kind of day in which you will not be lazy and in which you will do everything that you have to do as complete as you can. That is your task. Never mind the questions. The questions many times are a substitute. When one wants to know what to do one works first to the extent that one knows it and then if there are certain questions that have to be asked and elucidated all right. But many times the question is a little because one wants to talk. You see there is no doubt in my mind that you know what is meant by work and that you can answer a great deal of your own questions.

Barbara: ~~I've~~ I've found that's happened often because of the effort at phrasing a question (). But I am completely at a loss . . .

Mr. Nyland: Let's work first. Let's work now - every time that you happen to think about work convert it into (work) - into an actuality of trying to wake up to make that kind of an effort. In whatever now you are doing () and ~~it~~ not to be lazy. All right? Next week you tell me about it. All right? (yes) Many times it is the difficulty that I don't want to face the necessity of having to work and I keep on thinking if I could formulate something which was unsurmountable that then I have an excuse. Instead of that saying that I cannot do this and so forth and so forth is utter nonsense. Every person can work. Every person can make an attempt. There is no doubt about it that you could make an attempt to be - and an honest attempt - to be awake. For one second at the time you think, at the time that it happens to come to you and that perhaps you can even make an attempt to make it a little longer than just one second. At least to make an effort, at least to try to collect yourself sufficiently that there may be a possibility of having an experience of what is awareness and what is being awake. (As if) there's no question about it that everyone can do it - that you cannot sustain it, that there are many other things that come in that you start to think and to feel and rationalize - of course it is logical. But it does not mean that a little later you cannot make the same effort again and again and again and again. And if you are really serious you do certain things in front of you - you put it here or there on the wall until you see it and you get sick of it. You do it. If you wish you can. But it

has to be a real wish. Try to see this week this way as a requirement for yourself that the opportunity for work is there and work as if after this week there's no further opportunity. If once you could really realize that - that it may be your last week, your last day, your last chance. Of course one cannot realize it but still I say you have to do sometimes as if that may be the case because who knows. Then you will have sometimes certain moments which of course you will not forget because they were made by you to serve for yourself for the purpose of reaching something that is higher than you are. With that what is within you which is of the same quality. That kind of week I wish you will have. Good night.